

THE BAPTIST.

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The trustees of Mississippi College in their meeting at Water Valley, last week conferred the title of D. D. upon Rev. J. T. Freeman, of Starkville. Bro. Freeman is one of our best and greatest men. Some thirty years ago his name was presented to the board of trustees and at that time he would have received the title but a few members of the board were opposed to giving the degree to anyone. His name was withdrawn. It was thought, however, that he received the degree. When it was discovered to be a mistake, the board unanimously conferred it.

Here is a clipping from the "Meridian Items" in last Sunday's Times-Democrat that gives new and needed

The Way to do it. assurance that the good and brave officers of the law are not dead yet at all:

"John B. Breckenridge, agent for a New Orleans whisky house, E. F. Perilloux & Co., was arrested by Sheriff Jemison and Police Officer Van Hand, today, on a charge of selling whisky. Four double drays loaded with whisky and beer were seized at the express office consigned to Breckenridge.

If we had about 74 more just like Sheriff Jemison in Mississippi there would soon be such a respect for law and order as would make every heart pulsate with pride for his State.

It is never quite safe to run ahead of the dictionaries, and use words in a sense not authorized by them. This

Punch. statement has been recently verified in calling certain modern drinks, which did not contain a drop of alcohol, *punch*. In the latest edition of Webster's International Dictionary, we have this definition of "punch": "A beverage composed of wine or distilled liquor, water (or milk), sugar, and the juice of lemon, with spice or mint; specifically named from the kind of spirit used; as *rum punch*, *claret punch*, *champagne punch*," etc.

In Funk and Wagnall's late Standard Dictionary of the English Language, *punch* is defined as "an alcoholic beverage composed of wine or spirits, sweetened, flavored usually with lemon or orange, and commonly diluted with water: named usually from the chief ingredients; as *brandy punch*, *milk punch*."

The Columbian Encyclopedia in its treatment of the topic *punch*, says: "*Punch* as now prepared, is a drink, the basis of which is alcohol, of one or more kinds, diluted with water, flavored with lemon or

lime-juice and spices, and sweetened with sugar; * * * the ordinary mixed *punch* consists of the following ingredients: the juice of three lemons squeezed out, into a large jug, and one lemon cut into slices, with the rind on for flavor, twelve ounces of loaf-sugar, and two quarts of boiling water; after being infused half an hour, and strained off, the liquid is poured into the punch-bowl, and half a pint of rum and of brandy are added." These works quoted are all the latest, in fact, entirely up-to-date.

The word *punch* is said to be derived from the Hindoostanee *panch*, which means five, giving the idea that *panch*, and hence *punch* designates a composition of five ingredients, one of which according to all recognized authorities must be alcohol in some form.

So until the books shall be changed, when we see it reported that *punch* was served here or there, we shall take it to be **PUNCH**, unless otherwise stated.

Sometime ago we printed in our columns clippings from the Times-Democrat of June 1st, giving an account of *punch* being served in Baptist circles in three different places in the State. The conduct of these friends in serving *punch* was condemned in rather severe terms, as we thought it justly deserved. We were proceeding entirely upon the idea that the punch served was **PUNCH**. We shall still hold with the dictionaries on the meaning of the word, unless those who use it state then and there that they are not using it according to the meaning assigned it by the lexicographers. We have cheerfully made corrections as requested by our friends who abused the word.

As all our readers are interested in the outcome of the trial of Phil A. Rush who was indicted during the spring term of court and tried at this present session, we feel justified in making some remarks upon that case.

The Treasury Case.

Mr. Raiford, cashier in treasury office, Mr. Rush, banker and lawyer from Senatobia and Mr. Armstead, a banker from Memphis, arranged between themselves to use some of the State's money, bringing it back whenever it was to be counted and then take it back again. But the Governor got wind of what was going on and came down to count one day before they were ready, and found that \$100,000 of the State's money was missing. He wisely and quietly announced that he would count again in a few days, at which time they would be more careful and find the mistake. Mr. Raiford put out in post haste, to Memphis, got the money, and when the count was made, it was found to be all on hand, whereupon, the

Governor locked the vaults, placing a guard, and suspended the treasurer, Mr. Stowers appointing a new man, pending investigation. In the course of time, Mr. Stowers resigned, and the above named gentlemen were indicted etc., and tried as above stated. It is generally conceded, by all the good people about Jackson, that a "job" has been put up on the State. There is scarcely a lawyer who attended the trial that will not tell you that while Mr. Raiford turned "State's" evidence, he did it, *not only to save himself, but to save Mr. Rush also*—Mr. Armstead being safe in the arms of the great? governor of Tennessee, who would not honor a requisition from the Governor of Mississippi. So Mr. Raiford not only saved himself, but saved his colleague as well. He and Mr. Rush laughed and talked together during the trial, and while Mr. Rush's lawyers were abusing Mr. Raiford, most unmercifully, the latter took it in best of humor—making the impression on everyone that it was all previously arranged. Mr. Raiford's testimony made him grand mogul in the whole thing, the other conspirators coming in at his own suggestion, whereas everybody believes that it was just the other way. The trial has done great good, although it miscarried. It developed the fact that the State's money, contrary to law, has been used on any and all occasions by very nearly everybody, by all the banks in Jackson, save the Jackson Bank, which is presided over by that sturdy gentleman and Baptist Brother, Thos. McClelland—it was offered to him. So from all the facts that were brought to light, and all those that are near enough to the light to be seen in fairly good outline, it is certain that there has been something rotten, awfully rotten, in connection with the administration of the treasury office. So far, the present incumbent has hewed to the line, and we have not the shadow of a doubt that he will hold out that way to the end; but it has not been always thus. We know our readers are, or ought to be interested in the case, and would be glad to know how the leading people of Jackson view the matter, inasmuch as they are here on the ground, and see many things that those outside of Jackson cannot see. The jury stood nine for acquittal and three for conviction.

The Trustees of Jefferson College have accepted the resignation of Prof. L. P. Leavell, to take effect when he shall have done about three weeks' canvassing for the College. He will spend August in preparation for his work as Sunday School Field-man, and will begin his duties September 1st.

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Convention Resume.

In the opening services of the Convention Dr. Rowe prayed that, "Whatever else men may say about coming together, let them be able to say that they love one another;" and the next day in the course of his speech on missions Dr. Bomar, of Richmond, said that the predominating spirit of the Convention, to an old Convention goer, was that of "brotherly love." It was indeed so. There was not a very cutting word said during the whole time the body was in session. It was a Holy Ghost meeting from opening prayer to closing benediction.

While there were many brethren absent, whose places could not be filled, so long and admirably had they filled them themselves, yet it was a representative body. Among distinguished laymen high up in the affairs of State, were such well known brethren as his excellency, the Governor; Congressman Spight; Judges Conn, Anderson, Frazee and Lowrey; Hons. J. F. McCool, D. M. Miller and E. F. Noel, and W. T. Adams, Esq. Among educators were Presidents Hardy, of the A. & M. College; W. T. Lowrey, of Mississippi College; Dr. John L. Johnson, of H. M. College; B. G. Lowrey, of Blue Mountain College; Profs. Eager and Aven, of Mississippi College; J. L. Johnson, Jr., of H. M. College; Drs. Riley Dupree and Leavell, of the University of Mississippi, and Landrum P. Leavell, of Jefferson College. Among the distinguished and useful visitors were editors Folk and Prestridge, Drs. Robertson of the Seminary, Bomar, of the Foreign Mission Board, Spilman, of the Sunday School Board, and Hatcher, of the Publication Society.

It was the first time that Dr. Spilman had attended one of our Conventions, but those who heard him just that it will not be the last. He made us laugh, think and cry at his pleasure. He made as fine an appeal for Sunday School as was ever heard in a Baptist Convention. Then when it came to the time when everybody was try-

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ing to tell how much better home he had, in Water Valley, than everybody else, Dr. Spilman poured, or as Dr. Venable expressed it, "spilled himself" all over the Convention, provoking such laughter, at a late hour in the session of the Convention as to make some of us laugh until we cried, and all of us until we were refreshed from the tedium of a long day's work.

The reports all breathed the air of progress, and the speeches all rang out in the same clear note. The preaching was good, so far as could be learned, a synopsis of most of the sermons appearing in this issue. It was arranged to have a synopsis of all the sermons, but by some mishap some were not obtained which we desired very much to have. The Convention sermon deserves special mention, as it struck right home at the center of things, that for which Christ came, lived, died, rose again, and ascended on high to accomplish the salvation of souls, and what we have, under God, to do to bring this about.

The Convention took a long leap forward on the question of Sunday Schools, authorizing the Board to put a man in the field to work up a Sunday School interest in the more than seven hundred white churches that now have them not. The Board took the matter up and reported that they had secured the services of Prof. Landrum P. Leavell, of Jefferson College, provided—his mother would give her consent!! The election of this scholarly, consecrated young man met with the heartiest approval of everybody. And when the handshaking incident to his appearing on the platform was over Dr. Spoles stood by his side, and all hearts melted into one as he thanked God for so noble a young man to take up so great and glorious a work. The surroundings partook more of a protracted meeting than of a State Convention. It was good to be there!

Then, while it was not quite the "out-subscribingest" Convention as the one at McComb last year was, the occasion not demanding it, several fine collections were taken, in cash and subscriptions, and it was done with a grace, dignity and ease that made all hearts rejoice. "Orphanage" Jennings, as Dr. Spoles named him, just would not let the body adjourn without taking a cash collection for that noble institution, and when it was over he had just \$75 in the hat.

On account of the great and uncalled for hurry the Convention early got in to finish up the work and get home. One very important report was not so much as mentioned—work among the Negroes. Then several reports were passed with only a few minutes discussion, several brethren having to quit off, right in the middle of their speeches—short speeches, too. This will not happen next year, as we meet on Wednesday at 10 a. m., and can have full time for everything, as its importance may demand and then get home by Saturday night, too, as some seem so bent on doing.

The entertainment on the part of the people of Water Valley was away up above the highest high water mark. It looked as though everybody was Baptist in the city,

and all the churches of course Baptist churches. The children of the Methodist Orphanage, Sunday night, when the report on the Orphanage was up for consideration, were on the front seat, just as those of our own institution would have been had the meeting been held in Jackson.

The entertainment committee had not overlooked but one thing—that of having the railroad people to get Dr. Johnson's trunk in on time. They had hacks to meet the trains and carry the guests to the splendid homes that awaited them. They had ice water, by the barrel, at each entrance to the church, and it was dipped up for you, if you wanted it so.

The new "Vocalion" organ, with Miss Louella Jennings on the stool, "played" no small part in the splendid success that crowned the meetings. Then the Water Valley people were out in force early and late; and not once did you hear that heart rending statement that is sometimes heard—"how much longer will you be here!" No, sir; they met us at the train, went with us to the train, insisting that we stay over until the next train. Great people!

To pastor Shuck and his faithful co-helpers belongs the praise of having extended unsurpassed hospitality; and, to the Lord is ascribed the glory for having given us one of the best gatherings that the Baptist claus of this commonwealth have ever enjoyed. With Bro. S. W. Sibley, we can say, "We have quit everything but a Baptist church, and would quit that if the Lord was not in it," as He is, has been, and has promised ever to be. Selah!

Notes and Comments.

Yazoo City, Wednesday before the Second Lord's Day, at 10 o'clock, 1903—don't forget the time, nor the place!

It is to be hoped that it will be a thousand years before Mississippi Baptists commit themselves to the folly of making programmes, by which their annual gatherings are to run.

By some hook or crook, the honor of being alternate convention preacher with Dr. Spoles, was stated last week to have fallen to Rev. O. D. Bowen, when it should have been to Rev. R. H. Purser. Bro. Bowen was the preacher a few years ago.

Dr. Eaton, the talented editor of the Western Recorder has the following "take off" in the scientists of the times:

The *Scientific American* says, in speaking of volcanoes: "The original theory that the earth is a liquid mass, covered by a thin crust of solid matter, is now entirely discarded by scientists." Thus scientific theories have their day and pass away. It has not been long since all the scientists said the earth was a molten, liquid mass, except thin crust, and they talked freely of the "earth's crust." That was one of the "established results of science." We observe that it does not take long for an "established result" of science to become disestablished. And yet—and yet—we are asked to change our Bible to suit these scientific theories!!!!

1902.

There is a blessing in giving that you can't get by preaching, praying, meditating, going to church, feeding the poor, nor doing anything else but giving. Have you denied yourself this blessing all these years? Do so no longer!

If anybody had the notion, in his dear little head, that the Boards were doing anything "on the sly," so to speak, he had it knocked out of him, at Water Valley, by the clear, full report that was presented to the convention by Secretary Rowe.

Rev. W. D. Gay, founder of the "Gay Lectures" before the Southern Baptist Theological Seminary, who recently announced himself as Prohibition candidate for governor of Alabama, has gone to Chicago to join the Dowietes. 'Tis sad indeed! The dear man is to be pitied, not censured.

Out of ninety students at Rochester Theological Seminary, it is said that eighty-nine are sons of Christian mothers, and seventy-seven had Christian fathers. Twenty-one of the fathers are preachers; and yet, you will find a man, occasionally, who will rise up to say that preacher's sons are the worst in the world!

THE BAPTIST of Mississippi contained an editorial on "The Country Pastor" which is one of the choicest, richest productions we have read lately.—Baptist and Reflector.

Thanks Bro. Folk. It was a fine subject to discuss; and several of our pastors have expressed themselves as pleased with it and helped by it.

"Co-education has been abolished at University of Chicago. A gift of \$1,500,000 was made the institution upon that condition."

Wrong again, Bro. Prestridge. See the *Standard* of some three weeks ago. The young ladies are still there and so to remain. Why not?

The Second Church, Richmond, is said to be one of the best in the world from any point of view. Sometime ago, Bro. Simmons, member of the First Church, Canton, China, was passing the Richmond, church, in company with a Richmond brother, who asked the missionary how the Second Church, Richmond, compared with the First Church, Canton; and the reply was to the effect that the glorious Second, of Richmond, would suffer by the comparison. And still some folks are so densely ignorant that they do not think that foreign missions will pay! It is ridiculous, with the facts before us as they are. Nothing pays so well.

SERMONS AT CONVENTION.

The following are outlines, more or less brief, of some of the sermons preached during the Convention at Water Valley.

We engaged a person at each place of preaching to write down for our columns

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an outline of the sermon. Some made outline very brief, and others made it longer. And some others did not report at all. We herewith present them all together.

Sermon by Rev. G. B. Butler, Natchez.

Rev. 7:13-17.

Theme: The good of the troubles that come. (A distinction is here made between the troubles we make and those that come for which we are not responsible.)

1. They diminish our love for the world.
2. They enlarge our love for God.
3. They sweeten our thoughts of heaven.
4. They teach us our dependence upon God.

Sermon by Rev. A. T. Robertson, Louisville.

Psa. 73:1.—Truly God is good to Israel.

Sermon was on the whole Psalm. Subject: Asaph's hope in God's goodness. He was in trouble.

1. How he got into trouble.
 - a. He saw the wicked had great prosperity.
 - b. That the wicked do not have trouble.
 - c. The insolence of their wickedness.

He virtually said, "What is the use of trying to be good?"

- d. He heard their blasphemy against God.

The more he thought the worse he got. He said, "May be there is no God?" He was "almost gone." This is a diagnosis of his disease.

2. How he got out of trouble.
 - a. He was humble.

When he got at the worst, God brought him back.

- b. He saw the end of the wicked.

They were having a good time, but where did the way lead to?

3. How he got better.
 - a. He had the advantage of experience then.
 - b. He was humble.
 - c. He was willing to trust God, come what may.

Malachi says, God is as a refiner of silver. When He sees His image in His people, He takes them off of the fire. "Truly God is good to Israel."

Sermon by Rev. E. E. Bomar, Richmond, Va.

2 Peter 1:3.—Hath Granted: 1, Possession; 2, Realization.

Hath granted. This is a kingly word. It refers to a gift from a superior to an inferior. We act as if it read, "He may grant some things," but it says "he hath granted all things." Note:

1. He hath granted all things. Here is possession. We have what is necessary. We have His Son, we have His Word, we have His Spirit, we have His promises—they are all ours, they have been granted to us by one who had the right to grant

them.

II. But there needs to be not only possession but realization. Some men have power to write but they do not realize it until some necessity or special event calls forth that power. Some men are orators but they do not know it. So some of us do not realize our possessions and do not use them. What opportunities God hath granted us to do good and how we do fail to realize our opportunities. Oh, that we might wake to our real situation. A ship had sunk, the topmost mast was barely above the waves and one lone man clung to it. A vessel heaves into distant view. The helpless man waved in deep distress. The captain, with his spy glass, saw him in the distance. He was anxious to reach the harbor in time. He hesitated—he looked again and the wave of distress was still seen in the distance. "Nobody will know it," said the captain, so he turned away and made his way onward toward the harbor. When he heaved into port on time his employers praised and his friends congratulated him, but amid the smiles of friends and loved ones, crowned with approval and praise, his heart was dark, for before his mind was that lone sufferer pleading for help.

Oh! brother, some lone soul is sinking today into the dark waters of eternal death. Can you help that soul? God hath granted all things—are you using what He has granted?

Sermon by Rev. W. J. Williams, Hazlehurst.

A very strong sermon was preached at 11 o'clock, at Main Street M. E. Church, by W. J. Williams, of Hazlehurst, Miss., on Text, Eph. 2:10. The preacher first emphasized the sovereignty of God and also our good works, saying, now if I thus read, you can't tell whether I'm a Baptist or a Methodist. If I read emphasizing God's sovereignty or 1st part of text then you know I'm a Baptist. If I read it giving emphasis to latter part, you know I'm a Methodist. Let us emphasize both sides. He made it unmistakably clear that God, and he only, could save through Christ. Also he claimed that the development of Christian character is with God.

He showed that the saved man was saved to co-operate with God in the spread of the gospel. He insisted that we should study one doctrine in its bearing upon the other. The Methodists have been of great importance to us in causing us to look more to the side of good works.

Some points suggested as being necessary in co-operating with God.

1. Information.

The preacher illustrated by business men informing themselves as to their business. He said those members who stayed for the church meetings, taking an active part in the business of the church were the ones most informed and were hence of more service to the church. Those who take and read their denominational papers become most informed and therefore most useful.

2. Well developed purpose to be useful.

Too many people in the churches who are negative quantities. They are upon an ideal, then strive to attain to that ideal. The wrecks on the sands of time are those who have no purpose. As high as God would have you, as far as we are doing something to advance Christ's cause. We, and only we, can do that God has assigned us.

He next spoke of some ways in which we can fulfill our mission.

1. Silent forces. He began with great clearness and power in the Christian character was the greatest force.

Education a great force, especially since it has made the great things it has. Great power in money. It is a great blessing, but the greatest power in the world is Christian character. Do good by being good.

2. By distributing substance. Giving is an essential part of the gospel. The gospel is for all parts of the earth. Giving is a privilege. We often give because we fail to believe in the awfulness of the condition of lost souls.

3. We fulfill this mission by encouraging human sympathy. Sympathy is suffering with others. The preacher amply illustrated his meaning. He said, put yourself down with the man who is in need. Tell sinners of their awful condition, but with a loving sympathetic heart. Let him know you love him, not that you know he is going to hell and are afraid of it. Many weak are reclaimed by the hand of sympathy and love.

Sermon in Part by Rev. N. W. P. Bacon, of Oxford.

Text:—"If any man thirst, let him come with me and drink." Theme: Christ the satisfaction of all desire.

Of course every one will understand what Jesus meant. We, if any man had an aching void, an unappeased longing, an unfulfilled desire, that led us to come to Him and be satisfied. That was a bold declaration to come from a peasant of Galilee, an artisan of Nazareth, and one which no monarch, no statesman, no philosopher had ever had the tendency to make. The world ought to have listened with rapt attention to that glorious proclamation, for it was then in a time of discontent. You pale and classic educated Grecian was sighing over the departed glories of a brilliant past; you swarthy eyed Egyptian sorrowed for crumbling dynasties and a fame that had forever faded; you bold and dashing son of Syria was paying tribute to a foreign conqueror; the Jew groaned under the iron heel of Rome and longed for the coming of the Messiah who should restore all things. In fact, the great throbbing, pulsing world of one vast aggregation of unappeased longings and unsatisfied desire. And yet looking upon that surging, struggling mass of men, each with some desire unsatisfied, Jesus said, "If any man thirst let him come with me and drink." But they would not come then; they will not come now. They persisted in resorting to other remedies then before

coming to Him; they do the same today. Men have seized and swayed the sceptre of power to satisfy the soul's clamoring, but the world had not known a happy monarch. Nero swayed the sceptre of a despot and yet Europe never knew a more wretched ruler. Men have sought surcease from the soul's longing in fame, but all to no purpose. Byron, when at the zenith of his fame, asserted that when he knew a battle was pending he wanted to rush in and be killed at once. Goethe, the great German writer and philosopher, had both fame and fortune, and yet declared he had never known five weeks of real happiness in all his life.

Men have gathered gold and sought silver to satisfy the soul, but without avail. Esopus could spend four thousand dollars a plate on a banquet; Caligula four hundred thousand upon a dinner, while the average banquet of Lucullus cost him a hundred thousand dollars, but does any one believe that money brought real happiness to either of them? I challenge the world to produce a single instance where money alone has brought happiness to its possessor. Think you that Rockefeller, with a stomach that will not digest a cracker and with hair and eyebrows falling out, is the happier because of his many millions?

But God, in His beneficence, has provided that which will satisfy every longing of the soul. Now, if I can prove to you from the Word of God that Jesus will satisfy every desire of your heart, will you have the candor to admit it, and the courage to accept it?

1st. Have you a desire for fame? Then seek Jesus. Matt. 6:33. "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Luther, Calvin, Wesley, Spurgeon sought Jesus, and won fame that is fadeless and a renown that will never die. The brightest star in all the galaxy of the great are those who served Jesus by ministering to their fellows.

2d. Do you long for power? John 14:12. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." And yet disease yielded to His touch; the storm folded its sable pinions and fled affrighted from His face; and the dead lived again at His command. Is not that power enough?

3d. Is it wealth you crave? If so, how much would satisfy you? Would the wealth of a Gould, a Vanderbilt, a Rockefeller be sufficient? Why the wealth of these families is but a pitiful pittance compared to the heritage of a believer in Jesus. Listen to a declaration in I Cor. 3:21: "For all things are yours." Not some things. Not a few things; but all things are yours.

4th. Is it pleasure you long for? Ps. 16:11. "In thy presence is fullness of joy; and at thy right hand are pleasures forevermore." The bliss of earth is alloyed and the pleasures fleeting, but in Jesus there is fullness of joy and with Him pleasure will know no end.

5th. Do you thirst for knowledge? And

who doesn't? The desire for knowledge is as old as the race. Satan took advantage of this inborn desire for knowledge to chop down the race. It was at the tree of knowledge that Eve fell. If it is knowledge that you long for, Jesus will supply it some day. I Cor. 13:12 R. V. "Now I know in part, but then I shall know fully, even as also I am fully known."

6th. Do you thirst for life and dread death? Do you want to live when you blazing ball has grown weary with his ceaseless circuit of the heaven? When you brilliant stars have faded and fallen from the skies? When night's pale queen has grown old and the sceptre has fallen from her nerveless grasp? Then hear Jesus in John 8:51. "Verily, verily, I say unto you, if a man keep my sayings he shall never see death." John 11:26. "And whosoever liveth and believeth in me shall never die."

7th. Do you long for peace? Then come to Him. Rom. 5:1. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

8th. Is there a longing for reconciliation with God because of sin? I John 2:1. "And if any man sin we have an advocate with the father, Jesus Christ the righteous, and He is a satisfaction for our sins, and not for ours only, but for the sins of the whole world."

9th. Is there a thirst for righteousness? Rom. 10:4. "For Christ is the end of the law for righteousness to every one that believeth."

10th. Is the heart anxious about the future, that maybe you will be lost after all? Then do not go to Heb. 6:4, 6, or 10:26, but go to Jesus and listen to John 5:24. "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life."

11th. Do you long for the love of a loyal and sympathetic heart? John 15:13. "Greater love hath no man than this, that a man lay down his life for his friend."

12th. Is it a home that you long for? A home that is permanent, that is free from disease and sorrow and death? Jesus will supply the need. He has corner lots and mansions that are to be had for the asking. John 14:2, 3. "In my Father's house are many mansions. . . . I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

But have you a longing that I have not mentioned? Yet there is a promise to you, for it is all comprehended in the sweeping invitation, "If any man thirst, let him come unto me and drink." Now, have I proved to you from the Word of God that Christ is the satisfaction of all desire? Then will you not accept Him as your Savior? Will you not trust in Him to the saving of your soul? "Believe on the Lord Jesus Christ and thou shalt be saved," and Deity is pledged that the time will come when there shall be no desire of the soul that shall not be fully satisfied.

Sermon by Rev. H. F. Sproles, D.D., Vicksburg.

H. F. Sproles of Vicksburg, preached at the Wood Street Methodist Church. Text Rom. 8:3-4.

He said, salvation is not by the Law. The law is "weak through the flesh." This weakness is not traceable to the law-maker, but to the condition of man. Man is in sin. "All have sinned." Man is under condemnation of the law. He needs pardon, peace, purity and purity. He must have pardon before he can have peace. The law cannot pardon. Its province is to pursue, prosecute and condemn. It cannot pardon. But "what the law could not do, in that it was weak through the flesh, God does in his own Son, Jesus, the Christ, whom he sent in the likeness of sinful flesh that he might condemn, or dethrone sin, and enthrone the righteousness of the law in the heart and life of man. Jesus kept, or fulfilled the law. "He is the end of the law for righteousness to every one that believeth."

"There is therefore now no condemnation to them which are in Christ Jesus."

Pardoning power is with God. It comes to man through the atoning work of Christ. "God was in Christ reconciling the world unto Himself." A consciousness of pardon brings peace. Hence the acceptor of Christ has peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Peace through pardon begets gratitude, and a disposition to serve. "Therefore we are debtors, not to the flesh to live after the flesh" in unrighteousness, but to the Spirit to live in purity.

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Sanctification means first growth in grace and second consecration to God. This last the theme. Consecration means sacrifice. This sacrifice to God means more than giving money, but to give the whole of self. In the Old Testament we find dead sacrifices given to the Lord. In these days God wants us to live for Him. It is harder to live for Christ than to die

for Him. Such a sacrifice is justly due to the Lord. Such a sacrifice is best. If we give ourselves to Christ He will not only save us, but will keep us also. The Lord can do great things with us though we may be weak vessels.

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I. H. ANDING.

Added Print

Too many people in the churches who are negative quantities. They are fixed upon an ideal, then strive to attain to that ideal. The wrecks on the sands of time are those who have no purpose as high as God would have you. We have no business in a church unless we are doing something to advance Christ's cause. We, and only we, can do what God has assigned us.

He next spoke of some ways in which we can fulfill our mission.

1. Silent forces. He began with great clearness and power the Christian character was the greatest force.

Education a great force, especially since it has made the great soul it has. Great power in money. It can fight a great blessing, but the greatest power in the world is Christian character. Do good by being good.

2. By distributing of substance. Giving is an essential part of the gospel. The gospel is for all parts of the earth. Giving is a privilege. We often fail to give because we fail to believe in the awfulness of the condition of lost souls.

3. We fulfill this mission by encouraging human sympathy. So much is suffering with others. The preacher simply illustrated his meaning. He said put yourself down with the man who is in need. Tell sinners of their awful condition, but with a loving, sympathetic heart. Let him know you love him, and that you know he is going to hell and a part of it. Many weak are reclaimed by the hand of sympathy and love.

Sermon in Part by Rev. N. W. P. Bacon, of Chicago.

Text—"If any man thirst, let him come with me and drink." Theme: Christ's satisfaction of all desire.

Of course, every one will understand what Jesus meant. Every man had an aching void, an unappeased longing, an unfulfilled desire, that he was to come to Him and be satisfied. That was a bold declaration to come to a peasant of Galilee, an artisan of Nazareth, and one which no monarch, no statesman, no philosopher had ever had the temerity to make. The world ought to have listened with rapt attention to that glorious proclamation, for it was then in a tremor of discontent. You pale and classic-skinned Grecian was sighing over the departed glories of a brilliant past; you swarthy-eyed Egyptian sorrowed for crumbling dynasties and a fame that had forever faded; you bold and dashing son of Syria was paying tribute to a foreign conqueror; the Jew groaned under the iron heel of Rome and longed for the coming of the Messiah, who should restore all things. In the great throbbing, pulsing world was one vast aggregation of unappeased longings and unsatisfied desire. And yet looking upon that surging, struggling mass of men, each with some desire unsatisfied, Jesus said, "If any man thirst let him come with me and drink." But they would not come then; they will not come now. They persisted in resorting to other expedients then before

coming to Him; they do the same today. Men have seized and swayed the sceptre of power to satisfy the soul's clamoring, but the world had not known a happy monarch. Nero swayed the sceptre of a despot and yet Europe never knew a more wretched ruler. Men have sought surcease from the soul's longing in fame, but all to no purpose. Byron, when at the zenith of his fame, asserted that when he knew a battle was pending he wanted to rush in and be killed at once. Goethe, the great German writer and philosopher, had both fame and fortune, and yet declared he had never known five weeks of real happiness in all his life.

Men have gathered gold and sought silver to satisfy the soul, but without avail. Esopus could spend four thousand dollars a plate on a banquet; Caligula four hundred thousand upon a dinner, while the average banquet of Lucullus cost him a hundred thousand dollars, but does any one believe that money brought real happiness to either of them? I challenge the world to produce a single instance where money alone has brought happiness to its possessor. Think you that Rockefeller, with a stomach that will not digest a cracker and with hair and eyebrows falling out, is the happier because of his many millions?

But God, in His beneficence, has provided that which will satisfy every longing of the soul. Now, if I can prove to you from the Word of God that Jesus will satisfy every desire of your heart, will you have the candor to admit it, and the courage to accept it?

1st. Have you a desire for fame? Then seek Jesus. Matt. 6:33. "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Luther, Calvin, Wesley, Spurgeon sought Jesus, and won fame that is fadeless and a renown that will never die. The brightest star in all the galaxy of the great are those who served Jesus by ministering to their fellows.

2d. Do you long for power? John 14:12. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." And yet disease yielded to His touch; the storm folded its sable pinions and fled affrighted from His face, and the dead lived again at His command. Is not that power enough?

3d. Is it wealth you crave? If so, how much would satisfy you? Would the wealth of a Gould, a Vanderbilt, a Rockefeller be sufficient? Why the wealth of these families is but a pitiful pittance compared to the heritage of a believer in Jesus. Listen to a declaration in I Cor. 3:21: "For all things are yours." Not some things. Not a few things; but all things are yours.

4th. Is it pleasure you long for? Ps. 16:11. "In thy presence is fullness of joy; and at thy right hand are pleasures forevermore." The bliss of earth is alloyed and the pleasures fleeting, but in Jesus there is fullness of joy and with Him pleasure will know no end.

5th. Do you thirst for knowledge? And

who doesn't? The desire for knowledge is as old as the race. Satan took advantage of this inborn desire for knowledge to chop down the race. It was at the tree of knowledge that Eve fell. If it is knowledge that you long for, Jesus will supply it some day. I Cor. 13:12 R. V. "Now I know in part, but then I shall know fully, even as also I am fully known."

6th. Do you thirst for life and dread death? Do you want to live when you blazing ball has grown weary with his ceaseless circuit of the heaven? When you brilliant stars have faded and fallen from the skies? When night's pale queen has grown old and the sceptre has fallen from her nerveless grasp? Then hear Jesus in John 8:51. "Verily, verily, I say unto you, if a man keep my sayings he shall never see death." John 11:26. "And whosoever liveth and believeth in me shall never die."

7th. Do you long for peace? Then come to Him. Rom. 5:1. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

8th. Is there a longing for reconciliation with God because of sin? I John 2:1. "And if any man sin we have an advocate with the father, Jesus Christ the righteous, and He is a satisfaction for our sins, and not for ours only, but for the sins of the whole world."

9th. Is there a thirst for righteousness? Rom. 10:4. "For Christ is the end of the law for righteousness to every one that believeth."

10th. Is the heart anxious about the future, that maybe you will be lost after all? Then do not go to Heb. 6:4, 6, or 10:26, but go to Jesus and listen to John 5:24. "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life."

11th. Do you long for the love of a loyal and sympathetic heart? John 15:13. "Greater love hath no man than this, that a man lay down his life for his friend."

12th. Is it a home that you long for? A home that is permanent, that is free from disease and sorrow and death? Jesus will supply the need. He has corner lots and mansions that are to be had for the asking. John 14:2, 3. "In my Father's house are many mansions. . . . I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

But have you a longing that I have not mentioned? Yet there is a promise to you, for it is all comprehended in the sweeping invitation, "If any man thirst, let him come unto me and drink." Now, have I proved to you from the Word of God that Christ is the satisfaction of all desire? Then will you not accept Him as your Savior? Will you not trust in Him to the saving of your soul? "Believe on the Lord Jesus Christ and thou shalt be saved," and Deity is pledged that the time will come when there shall be no desire of the soul that shall not be fully satisfied.

Sermon by Rev. H. F. Sproles, D.D., Vicksburg.

H. F. Sproles of Vicksburg, preached at the Wood Street Methodist Church. Text Rom. 8:3-4.

He said, salvation is not by the law. The law is "weak through the flesh." This weakness is not traceable to the law-maker, but to the condition of man. Man is in sin. "All have sinned." Man is under condemnation of the law. He needs pardon, peace, purity and purity. He must have pardon before he can have peace. The law cannot pardon. Its province is to pursue, prosecute and condemn. It cannot pardon. But "what the law could not do, in that it was weak through the flesh, God does in his own Son, Jesus, the Christ, whom he sent in the likeness of sinful flesh that he might condemn, or dethrone sin, and enthrone the righteousness of the law in the heart and life of man. Jesus kept, or fulfilled the law. "He is the end of the law for righteousness to every one that believeth."

"There is therefore now no condemnation to them which are in Christ Jesus."

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I. H. ANDING.

Added Print

Needed Improvements.

In these days of progress in everything material there ought to be progress in things spiritual. And I think that one of our greatest wants in that line is pastors of country churches. I don't know of a country church that has a pastor. There are doubtless some that have, but the large majority are without. They all have a preacher who comes once or twice a month to preach to them and act as moderator in their conference meetings but in the true sense of the word they have no pastors. Now I think this whole thing wants renovation.

The remedy for this, I think, is for all the strong country churches to have a pastor for all his time, and under an indefinite call so that he can make that church and its interests his entire study. Where one church is not able to do this let two (never more) neighboring churches unite and have one pastor between them. In order to do this, churches would have to give their pastors support. This would perhaps be a little hard at first. But a pastor thus situated, giving his whole time to the interests of a church would develop strength enough in the church to make the burden of his support much lighter each year. To do this I would have every church for every two churches to procure a pastor's home of 20 or 40 acres of land with the necessary buildings and other improvements. Make it as attractive and comfortable as possible. Then get a good pastor (be sure you are satisfied with him) under an indefinite call. Have him expect to make the interest of this church his life's work and lay out his plans accordingly.

The church might also care the pastor's life in one of the fraternal orders or in one of the old line companies in the twenty year plan. And then the pastor ought to love the pastor and his family and take no pains to hide it from them. This plan of churches having pastors for their whole time to study the wants of the churches the ways and means for their development and advancement would meet the wants and promote the interests of all our denominational enterprises. These pastors so situated would reach portions of our membership that it is impossible to reach in any other manner.

If under present circumstances a minister preaches a powerful missionary sermon if he will look carefully around he will see he is preaching to those who are doing all that is being done in that line. I don't say they are doing enough or that his appeal will be fruitless, but they are doing all that is done and those to whom his address should be particularly addressed are not there and do not hear what is said. Again if the editor of our denominational paper makes appeal after appeal the situation is the same or more accentuated for it is the persons doing the most that takes and reads our paper. Thus we are not reaching a large portion of our membership. They are not helping to build up and sustain our religious enterprises and are not themselves being spiritually built up.

But if we had pastors identified with our churches who would be with us to study the interests of the churches to come into our homes and pray with us, to visit our sick and in many ways look after our spiritual welfare, the strength of the church would be brought out.

We have any amount of good preachers. In these days of an educated ministry and good libraries, we can't go amiss for a good preacher, but what we most want, are good pastors. The present system of one preacher having three or four churches absolutely prevents having pastors. And I am of opinion that it causes ministers to think too little of pastoral duties.

The idea has grown up among ministers and people that all we need is good sermons. Well, how is this to be brought about? By writing, preaching, talking it. Let our good writers and speakers take it up. Let it be discussed in our associations and in our Convention. Also let the opponents of it write and talk. Nothing does a good cause more good than a good sized opposition. Opposition sent Christians from Jerusalem to other portions of the world. It will make people think and that is what is wanted. People will get right if they will think enough.

W. B. KINABREW.

A Puzzled Dutchman Made Glad.

A Dutchman once heard a sermon by a preacher who did not believe in immersion for baptism. In his discourse he attempted to explain the preposition "into," asserting that it meant simply going down to or near the water, and being sprinkled. At the close of this very labored discourse, the preacher gave an opportunity for any present to express their thoughts on the subject. The Dutchman accepted the invitation, and remarked as follows:

"Mr. Breacher, I ish so glad I vash here tonight, for I has had explained to my mint something dat I never could believe before. Oh, I ish so glad dat *into* does not mean *into* at all, but shust *close py* or *near to*; for now I can believe manish things vot I could not understand before. We reat, Mr. Breacher, dat Taniel vash cast *into* de ten of lions, and came out alive! Now, I never could understant dat; for de wilt peasts would eat him up right off; but now it ish very clear to my mint. He was shust *close py* or *near to*; and did not get *into* de ten at all. Oh, I ish so glad I vash here tonight. Again we reat dat de Hebrew children vash cast *into* de firish furnace, and dat alwaysh lookt like a peeg story, too; for I dinks dey would have been purnt up; but it ish all blain to my mint now; for dey were shust cast *close by* or *near to* de firish furnace. Oh, I ish so glad I vash here tonight.

"And den, Mr. Breacher, it is said dat Jonah vash cast *into* de whalesh pelley. Now I never could understand dat; put it ish all blain to my mint now; he vash not taken *into* de whalesh pelley at all, but shust shump on his pack and rode ashore. Oh, I ish so glad I vash here tonight!

"And now, Mr. Breacher, if you will shust explain two more pashages of Scrip-

ture, I shall pe, oh, so happy I vash here tonight! One of dem is vere it saish, de vicked shall pe cast *into* a lake dat burns mit fire and brimstone alwaysh. Oh, Mr. Breacher, shall I pe cast *into* dat lake, if I am vicked, or shust *close py* or *near* enough to pe comfortable? I hopes you vill say I shall be cast *shust py*, a good way off, and I vill pe so glat I vash here tonight! De oder pashage is dat vich saish, plessed are dey who obey dese commandments, dat dey may have a right to de tree oblife, and enter in through de gates *into* de city, and not *close py* or *near to*, shust near enough to see what I have lost, and I shall pe so glat I vash here tonight!"

Must Be Two Extremes.

I do not think there can be only one extreme view of a question. Where one extreme view exists, the opposite extreme must also exist. If to re-baptize everyone who claims not to have been converted at the first baptism, is an extreme view—and there seems to be no doubt but it is. Then to hold that no one, under any circumstances whatever, should be re-baptized, is—as I look at the question—the opposite extreme. The latter view carries with it the idea of church infallibility, while the former tends to depreciate the value of church authority in baptism.

I believe, if the principles, as laid down by Dr. Sproule in his most excellent article on re-baptism, are strictly adhered to, it will be an exceedingly rare case where the applicant for re-baptism cannot be reconciled to the former baptism. But should a church, after thorough investigation, become satisfied that the party had been baptized in unbelief, why should she withhold water in that case, any more than the case of any other unbaptized person?

J. R. SAMPLE.

A Reflection.

I noticed a statement in THE BAPTIST sometime ago that at the Presbyterian gathering in Jackson in assigning homes for the messengers one minister and one layman was sent together, that the minister might lead in family devotions, etc.

That seems to me to be quite a reflection on the laity. I have given this a serious consideration and wondered if this would apply to our Baptist brethren as well. I am aware of the fact that ministers of the gospel are generally considered better men than the laity—or rather better posted on the Word of God because of their opportunity. I do think that a lay member can read his Bible, maintain family worship, engage in secret prayer, live in a way that he can be a soul winner, just the same as a minister of the gospel can, for his obligation is just as binding if I understand God's Word. When a Layman goes into the home of strangers he should let them know that he is a man of God by his conversation.

God have mercy on any church member that will go off to some religious gathering just to have a good time and forget that he is one of God's representatives in the world and that he is called into a life of service to him.

A. A. BRUNER.

Lost by Sin or Unbelief?

That the sinner is lost on account of unbelief and not on account of his sins, I refer to the following Scriptures: John 3:18: "He that believeth on Him is not condemned; but he that believeth not is condemned already because he hath not believed on the name of the only begotten Son of God." Saved because of belief, lost because of unbelief. John 3:36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." Saved by belief, lost by unbelief. Heb. 3:18, 19: "And to whom swear he that they should not enter into his rest, but to them that believe not? So we see that they could not enter because of unbelief. Paul saw that they could not enter in because of unbelief. Can't you see it Bro. Bailey? [Yes; we see it. Ed.] Heb. 3:12: "Take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." Heb. 4:6: "They to whom it was first preached entered not in because of unbelief." Heb. 4:11: "Lest any man fall after the same example of unbelief." Mark 16:16: "He that believeth and is baptized shall be saved and he that believeth not shall be damned." John 8:24: "I said, therefore, unto you that ye shall die in your sins; [see? Ed.] for if ye believe not that I am He, ye shall die in your sins."

Many other Scriptures could be given; but the above are sufficient. Now unbelievers doubtless commit all manner of sin. Some may have been drunkards, some gamblers, some guilty of adultery and still others guilty of self righteousness. Some one thing and some another. If you say a sinner is lost on account of his sins, with the same propriety you can say that the righteous is saved on account of his good deeds. It is a mistake to say the sinner is lost on account of his sins. You shift from the doctrine of salvation to the doctrine of rewards. The sinner is lost because of unbelief, and is rewarded for his *good works*. The sinner is saved by belief and rewarded for his *good works*.

Now, Bro. Bailey, in your issue of Feb. 13th, 1902, you said "we are lost because of sin." I wrote you that I did not so understand it, and, in issue of Feb. 27th, 1902, you will find your remarks on my letter to you. I am still of the same opinion that the sinner is lost by unbelief and possibly I never would have written this article had not Bro. Crouch made the same statement that the sinner is lost on account of sin. Now, we all love Bro. Crouch, and think is close kin to Paul the Apostle, and all that, but I think he and you are mistaken in this matter.

(MRS.) MAUD HUFF.

Corinth, Miss.

A question to sister Huff: Does the man who has poison in his stomach die because he refuses to take an antidote, or because the poison is in him?

Queries.

1. What do you think of a Baptist preacher that has two young ladies to immerse, and who has a congregation composed of Bap-

tists, Presbyterians and Methodists, and largely of the two latter, and who apologizes by saying, that I am now about to immerse these young ladies, I hate to have it to do; I know it is humiliating, and I hate to do so, but, the Bible only gives this one way?

2. What action should a church take in a case of this kind:

Where there is a brother that does not attend church, and will not help defray the expenses, when he is able to do so, and on being approached by a brother deacon who tells him that they are behind with their pastors salary, and the brother tells him that he has no money, and in fact he has lost all interest in the church, and its affairs?

3. Will you tell me where I can get the Inhaler that you advertised some time ago? LAYMAN.

1. Such a man is to be honored for his loyalty to the Bible, and pitied for his weakness, expressing itself in an apology.

2. He should be prayed for and labored with very earnestly, and the pressure put on him so heavily that he will fall in line with the church and the Bible, or withdraw from the church.

3. From The Baptist and Reflector, Nashville, Tenn.—[Ed.]

Several Things.

With some degree of timidity I venture to pen a few lines for your paper.

We are comparatively strangers to our Mississippi brotherhood, hope some day to be better acquainted. Wife and I have located possibly for life, in Ellisville. We are here to be with our children and I trust, in the providence of God, I may, in some way, put my way, do good, both by precept and example that many may be constrained to seek the Lord until saved. We did that which we advise all Baptists to do. We united with the church first opportunity—have preached for them once, and have learned to love the pastor, Bro. Bowen, and the members very much, and indeed we are happy to know the people who have manifested so much friendship for us in many ways. Last Sunday we had a grand sermon, by Rev. W. T. Lowrey. I will never forget the facial expressions, sometimes as he would relate some pleasantries and then with solemnity he would present truths not soon to be forgotten. I think he raised for the endowment fund about \$500.00.

We had the pleasure of hearing our young brother, Walter Lee, at night; he bids well to be one of our strong men—may the blessings of the Lord abide with him. Bro. McComb began with us Monday night. Meeting so far, very promising. Between fifteen and twenty have joined the church—a large number asking for prayers. It is delightful to see men and women passing out of darkness into light, out of death into life, the house very much crowded every night, and large congregations every morning, many of them business men.

Bro. McComb knows the sweetness of a soul abiding in Christ. "Nothing of self, all of Christ," pleading, calling upon every one to look upon the uplifted Christ. He is indeed earnest and faithful to the truths of the Gospel enforcing the message with

earnestness to the individual conscience and with special reference to immediate decision.

I thank God for the emotional part of man, for that is the principle that puts him in communion with the Holy Spirit, tis thus the hard heart is broken and the Gospel light shines away the darkness and then shines out upon others.

With regret we gave up Arkansas, the State of our adoption about forty-five years ago. So many there we love, praise the Lord for love, there are so many today in heaven we love and sweetly cherish the promise of our Lord that we shall meet again. I could write many good things about brethren J. B. Searcy, also Bro. O. M. Lucas, but their record is known and they are no doubt greatly loved.

Praise the Lord for all his wondrous gifts unto man, and in his own good time he will direct me to open fields somewhere, and some tomorrow beyond the stars. My days belong to my Savior.

May the rich blessings of heaven abide with you in the great work of spreading gospel tidings to the thousands who read your good paper. Yours is a noble work and all Baptists ought to be glad to pay in advance for the work and then pray for you every day, in that way, the fountain will ever flow into your head refreshing showers of grace, and from you to us.

L. L. BONE.

Explanation.

Two or three weeks ago there appeared in THE BAPTIST a clipping from the society column of the Times-Democrat. The subject matter of the quotation was the marriage of Miss Nancy Rice, Mrs. Hillman's niece, in the chapel of Hillman College, and the banquet that followed at Mrs. Hillman's residence. The impression was conveyed that it was marked by dissipation, and possibly an indecorous revelry; and upon these you commented with some severity.

Mrs. Hillman is dead now, but she has some friends to whom all this was and is exceedingly painful. Mrs. Rice, her sister, authorizes me to say that there was not a drop of intoxicants used upon the occasion either for cooking or for drinking. Will you not do her the justice to publish this fact?

Yours sincerely,

JOHN L. JOHNSON.

Gallman.

Dear Bro. Bailey: You may move Gallman up about two notches and a half this time—two for giving what the association asked for, and the half for going beyond the amount. We made our offering for State Missions yesterday. Results, something over \$50, with a little more rounding up to do before Bro. McDade leaves for the Convention Thursday. We were asked to raise \$125 for Missions, and the amount now stands above \$165 and we hope to make it \$170 before Bro. McDade leaves. Nobody hurt, either, except some that didn't give anything. Bro. Cohron gives us something solid and substantial every time he comes.

C. S. CURTIS.

COLLEGE COLUMN.

BY W. T. LOWMEY.

During the closing weeks of the campaign I was in a whirl. I had a secretary at the desk and I was fairly leaping from place to place. So, I fear I skipped several things that ought to have been said and many things that ought to have been done.

During those days I had a much appreciated remembrance from Rev. A. L. O'Brian and his noble people at Florence, (Steen's Creek). O'Brian wanted me to visit them but I could not and so he did the noble thing and took the collection himself. They raised over \$200.00 and I shall remember them among the noble few who did well without a visit from the agitator.

The gates are still ajar. I am giving my time and attention to other things now, but there are ten thousand Baptists in Mississippi who ought to force themselves upon me and claim their part in the noble work of endowing the college. If every Baptist would do his duty we could not only greatly enlarge the advantages offered by the college, but we could make tuition free. Let the good work continue. A few notes are all coming in. We are getting a sprinkling. Let it rain!

Many are writing for catalogues and many are sending names. Let them come. We want 300 students.

Next session opens September 11th.

When next session opens the president of the college is to step back into his place as president. He has been absent for one year and he rejoices at the prospect of being president again. He feels that he can make a far better president after his experience in the field. We hope to make next session the largest, the most progressive, the best behaved and the happiest session in the history of the institution.

Let everybody help.
Clinton, Miss., July 21, 1902.

The Sunday-school Field Man.

At the Water Valley Convention, some things were done that are destined to bear rich fruit in the Master's vineyard, and one of the "some things" was the appointment of Prof. L. P. Havell as Sunday-school field man.

The spirit of the agency to carry directly to the people through the instrumentality of an agent every enterprise inaugurated. Where no special principle is involved the success of any undertaking is greatly assisted by wise adjustment to the great procession and catching up, so that as little energy may be lost in friction and discord as possible. I am persuaded that Christ has left us an unmistakable example of this truth in his act of paying temple fees and in his reply concerning tribute to Caesar.

Experience and observation also teach the advisability of this movement. The year in which Mrs. M. L. J. Nelson was employed to give her entire time to the

field work of the Woman's Missionary Union, more money was raised and better work done than during any year within the history of this organization in the State.

Now, fellow Sunday-school workers, let us rally to the full support of our field man and I believe we shall see this great work take on new life and a great forward movement. Let us pray the good God that this may be so.

A. J. AVEN.

Fourth of July Picnic of Salem Baptist Sunday-school.

Salem Baptist Sunday-school celebrated the Fourth of July in a pleasant, entertaining, and interesting manner. The singing was led by Professor J. J. Thornhill and was highly appreciated by the audience.

Bro. Pygatt made a very feeling and impressive address; an earnest appeal to the parents, not to neglect the opportunities afforded the children of becoming acquainted with the plan of salvation.

Prof. Theodore Bilbo, principal of Nicholson High School, proved by history, that Southern Cultivated Brain was by no means inferior to Northern Cultivated Brain. An excellent repast was spread under the trees: the mutton, cakes, pies, preserves and other eatables; last though not least, the coffee prepared by Mrs. Hardy Smith and Mrs. C. V. Biglow, were par excellence.

R. L. KING.

Picayune, Miss., July 7, 1902.

Ordination Service.

Between six and seven o'clock in the afternoon on Saturday of the Convention, in company with Bro. S. G. Cooper, the efficient pastor of the church at Canton, I boarded the train at Water Valley for Taylor, the next station above, where it is my happy privilege to be bishop of the Yocona Baptist Church. At the preceding monthly meeting, brethren J. L. Sisk and R. H. McElroy were elected by the Church to the office of deacon; and, together with a collection for State Missions, the ordination of these was the special order of service for the occasion now in question. It was an opportune time, coming, as it did, when so many of our representative preachers had gathered so near us as to make their service easily available. (At least, Bro. Cooper's service was easily had; and for his ready and sympathetic response I shall not soon forget him.)

Well, Sunday morning we were met by the largest audience of the year. Bro. Cooper directed the service throughout with grace and ease; and after a very satisfactory examination of the brethren elect, he preached from I Tim. 3:8-9 to the edification of all who delight in the law of the Lord, for that is what he gave us—pure and simple, yet with power. Following the sermon was the ordination prayer by the pastor and the laying on of hands. And now the pastor's heart is light, for he feels confident that the temporal affairs of that church are in the hands of faithful men who love the Lord in sincerity. May

the Lord direct, comfort, and encourage them.

The ordination service having been finished, we then took our collection for State Missions which amounted to above \$21.00, thus giving to Yocona the distinguished honor of being the first to be entered on the books of the Convention Board for the new year. Just three months before, she gave to "Foreign Missions" \$25.00.

At the evening service another large audience greeted Bro. Cooper and listened with marked attention while he told us about the way of redemption from the curse of the law. It was enough for me. And so I said to him, "Bro. Cooper I want you to preach for me a week, beginning 2nd Sunday in September."

Before closing, let me say a word or two about the work at Coffeeville. During the month of June we took our second mission collection for the year: the first for State Missions, \$46.30, and this last for Foreign Missions, \$52.65. Total for the year, including \$1.00 additional sent by the Ladies' Missionary Society, \$99.95. This has been done without anyone's having given more than was due, while others gave far less. For Foreign Missions, quite a number gave nothing. Last year the church gave for all missionary purposes \$20.00.

R. C. BLALOCK.

Rev. W. A. Hamlett Declines the Call.

The following clipping is self-explanatory.

"For some weeks the First Baptist Church of Huntsville, Ala., has been making strenuous effort to get Rev. W. A. Hamlett of this place, to go to that city. He has repeatedly refused to consider removing to Huntsville, but so urgent and persistent were they that of late he has been considering the matter very seriously. In fact, he had arranged to start this week for Alabama that he might personally investigate the field to which he has so repeatedly been called, but the deacons of the Baptist Church were notified of his proposed visit, held a special meeting last Saturday night, and unanimously resolved that all honorable means be employed to prevent Bro. Hamlett leaving us. At the Sunday morning service the entire congregation was rejoiced when they were informed that Bro. Hamlett would not go to Huntsville that he would remain in Rockdale. Huntsville is a city of some 25,000 souls, the salary offered him was much larger than that paid by the church here, and our people are to be congratulated that this tempting offer was not accepted.

In years gone by the Baptist church has had some very able ministers, in fact they have almost always had the very best talent obtainable, but we do not believe they have ever had a minister who commanded the love and respect of the membership as does Brother Hamlett, nor has the pulpit ever been filled by any abler or more consecrated man."—Rockdale Reporter.

THE
JONES-KENNINGTON.
DRY GOODS CO.

OUR SECOND ANNUAL SEASON'S END SALE.

The much-inquired after and eagerly-watched-for BARGAIN EVENT to which all Jackson and surrounding towns and country turn out will positively open

Saturday Morning, June 21st, at 8 O'Clock,

AND WILL CONTINUE

MONDAY, JUNE 23,
THURSDAY, JUNE 26,

TUESDAY, JUNE 24,
FRIDAY, JUNE 27,

WEDNESDAY, JUNE 25,
SATURDAY, JUNE 28.

This is the second time we have given the Season's End Sale in Jackson, and if you wish to contemplate the enormous savings you can make, just ask your neighbor about the Season's End Sale of 1901. For the 1902 Season's End Sale we have prepared as we never prepared before.

It is the End of the Season, with the Manufacturer, the Importer and the Wholesaler. They are sacrificing their Stocks of Summer Goods and turning their attention to Fall and Winter business. Our buyers have secured

Thousands of Dollars Worth

Of Dress Goods, Millinery, Ribbons, Undermuslins, Corsets, Fans, Hosiery, Clothing, Shirts, Underwear, Hats, Shoes, etc., at from forty to fifty cents on the dollar. These immense purchases, together with the entire wholesale stock of Jones Bros. and our own magnificent stocks will be included in the Gigantic Season's End Sale. No mail or telephone orders will be filled, no goods will be charged, sent C. O. D. or exchanged during this sale. Come in person and see the thousands of bargains for yourself.

Our Sunday School Missionary and His Work.

When the Water Valley Convention adopted the resolution providing for the appointment of a Sunday School missionary for the State it made the greatest advance in evangelical work that our Baptist people have done for years. We have by this act, put the denomination on record as favoring the great Sunday School work, and not only that, but favoring advance all along the line. I should like to have joined in singing the doxology with the brethren when the work was done, but my heart sang it when I heard of it. But not alone did the Convention do well in adopting the resolution, the selection of the man and his acceptance of the trust was, I firmly believe, God-inspired.

Now, brethren, we have started on a new era in this great work, and we have made a fine start, but let us remember that it is only a start. Our young brother who has given up a better salary in order to take up this work will have no easy task; he will meet with many discouragements and difficulties, and will need our help and our prayers. I am satisfied that he will measure up to the standard of requirements in the work, but are we going to let him carry the load and meet the many demands upon his time, his talents and his patience without sympathetic, loving help from us? I appeal to every Sunday School worker, and to those who ought to be Sunday

School workers but are not, to stand by the missionary in his work; let him know that you will be glad to have him visit your school, that he can depend on you to help him whenever and wherever you can.

And in this appeal I turn especially to the pastors: Brethren of the pastorate, upon you will largely depend the success or failure of this work. You can help as no other class can, and you can bring to nought the best efforts of others. Which will you do? If you treat the matter with indifference, as a thing of minor importance; if, when the missionary comes into your churches or your schools, you act in such way as to make the impression that his work is a little side issue, you will very probably kill any effort he can put forth to have your people take any interest in the Sunday School work. If, on the other hand, you let your people see that you regard the work of great importance, make them know that you feel a deep interest in it and that you are ready to stand forth and with it, you will make success certain.

Brethren all: Let us work together; think of it. Over half of the Baptist churches in this State are without Sunday Schools. Are there any of us who are willing that such a condition of things should continue? I am unwilling to believe it and, therefore, again confidently ask that all take hold and help in this matter.

Jno. T. BUCK.
Jackson, Miss.

Ho, Patrons of Clinton Schools.

We have some Rare Bargains here in all kinds of Real Estate and Residences to sell or rent at low prices. It is sure to advance. You can buy; educate; sell at an advance; and save rents. State what you want to.

J. D. COLEMAN & Co.,
Clinton, Miss.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music, and we consider it a sign portending good not only to the families, but to the whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say, let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White, of this city, make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent off now for cash purchases or for large cash payments.

THE HOME

Vicarious.

A zephyr said to a cloud one day
As it gracefully spread its sails
"You have naught to do but to float
blue,
While I hear nothing but wails."
The primrose sigh, hangs her head with
a sigh,
And the violets murmur pain,
As they rattle their parched and
broken cups,
That will ne'er again hold rain.
Sweeping softly by, I heard this
From the wilting, withering rose,
"My petals red I vainly spread,
But they ne'er a drop enclose."
The trumpet flower, trails o'er the dew
And its blooms with a soft sigh
The sun's fierce dart has given the heart
Of the lily graceful and tall,
The drowsy bells of the asphodel
Chant with a desolate surge,
Go where I will o'er vale and hill,
I hear naught but a wailing dirge.
All the flowers that grow in the fields
below,
With their panting lips apart,
Tell of the fevered languishing year,
That flow to each thirsty heart.
To tell this tale, I have ridden the wind,
The wind's wild billows sweep,
My wings are heavy with the sorrow
tears
That earth's sad children weep.
The cloud above bowed low in love,
As it larger, and larger grew;
Then beginning to float, said in a
loud note,
As it nearer, and nearer drew—
"Twas so sweet to roam o'er my
home,
Neath its opaline sky-roof at
With its chambers full of the spices of
the world
That the sea's white vapors distill.
My being is filled with joys that
I was wild with ecstasy,
Nor noted the dearth of the people
earth,
Nor it's wail of misery.
Where the whirlwind swings me
on its wings,
My life is so bounding, free;
But my bosom I'll open that again
hope.
May clothe the valley and lea,
Then with a wild groan, and a
moan,
That trembled the earth and the
Mid a shower of tears the clouds
peers
To leave the earth fragrant
The flowers once more stood in
array
With fresh tender beauty
And smiled as they mirrored the
in the drops,
That fell from the heart of the
DORA R. GREENE

To The Children.

NO. XX.

DEAR CHILDREN:
A short time after listening
to the peculiar illustration of
the great Southern diviner, I
dreamed a dream. I dreamed
that our men had been forced to
retreat from all points till they

had all come together in the
mountains of Georgia, and were
surrounded by an overwhelming
force of Yankees. I dreamed
that a council of war was held
to decide on what was best to
do. Most all the leading gener-
als were present, and I thought
the unanimous verdict was,
that our case is lost and further
resistance useless. But they had
decided to make one last desper-
ate attempt to cut through the
Yankee lines and kill as many of
them as possible before surren-
dering. I thought I was stand-
ing near and heard the decision,
and decided that I would hunt a
gully and wait the result. When
I awoke, I was considerably af-
fected by this dream and was in
a blue state till after the battle
of Chickamauga, when my spir-
its were somewhat revived. I
was litter bearer in this battle.
My duty was to follow the line
of battle and carry the wounded
off the battle field, or give such
help as I could to the wounded
and dying. We gave aid to the
Blue as well as to the Gray.

The main fight was on Satur-
day; and such a day of blood-
shed and destruction, I pray God
our now united land may never
see again. For hours the deaf-
ning roar of musketry and
cannonade was incessant and ap-
palling. The earth quaked and
trembled as if in the throes of a
mighty earthquake. The dense
volumes of smoke from the guns
and cannons and burning woods
slowly suspended over the battle
field as a veil to hide this car-
nage from the eyes of Him who
hath said, "Thou shalt not kill."
And above it all and in it all,
ever and anon, there arose as by
one mighty impulse that anim-
ating, blood-curdling, inde-
scribable "rebel yell" issuing
from the throats of thousands of
as brave, heroic, self-denying sol-
diers as ever faced death for their
country. O how many blood-
stained places were made that
day on Chickamauga's fair fields
and woodland, marking the
spot where some brave man in
the Gray or Blue contributed his
share in achieving greatness for
the few. And today while the
costly, towering monuments
live and perpetuate the glory
of the few, thousands of these
soldiers sleep in graves marked
by a little white slab with the
simple inscription, "Unknown."

Frank W. Floyd,

The above signature is on the wrapper of
every bottle of the genuine OWENS PINK
MIXTURE—the baby's friend from birth
until he has his teeth. All druggists.

ROYALINE OIL

THE GREAT ANTISEPTIC

FOR PAINS, WOUNDS, BURNS, COLIC, DIARRHOEA & c.
25¢ \$1.00 MONEY BACK IF YOU WANT IT.

BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss.,
says: "Royaline Oil is the best and
cheapest Antiseptic I have used for
myself or in my stables."

Pleasant as a perfume. Strong to
ease pain. If you want it weak, like
the others, add water to suit and save
your money. Sold by druggists and
dealers in medicines.

For Constipation, Biliousness and Headache, Panol Liver Regulator is
best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

BEST ALL-ROUND MEDICINE.

Mr. F. C. Parker, Hillsdale, La.,
says: "Royaline Oil is, in my opin-
ion, the best all-round medicine I ever
saw. I find it the best seller as an
Antiseptic."

Pleasant as a perfume. Strong to
ease pain. If you want it weak, like
the others, add water to suit and save
your money. Sold by druggists and
dealers in medicines.

O how many times I have trans-
posed and parsed these lines in
Smith's old Grammar:

"A youth to fortune and to fame
unknown,
Here rests his head upon the lap of
earth,"

without thinking that I should
ever see them in connection
with these hallowed remem-
brances.

And now dear nieces and
nephews, when memorial day
comes again and you are putting
flowers on the graves of these
known and unknown dead,
don't forget to scatter some in
the pathway of the living. As
our dear editor said, or meant—
"Give some taffy to the living as
well as epitaphy to the dead."
We all appreciate such tokens of
approval, and none more than
UNCLE GEORGE.

P. S.—Read Isa. 50-4.



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St. Louis and New Orleans.

Ask for tickets via M. & O. R. R.

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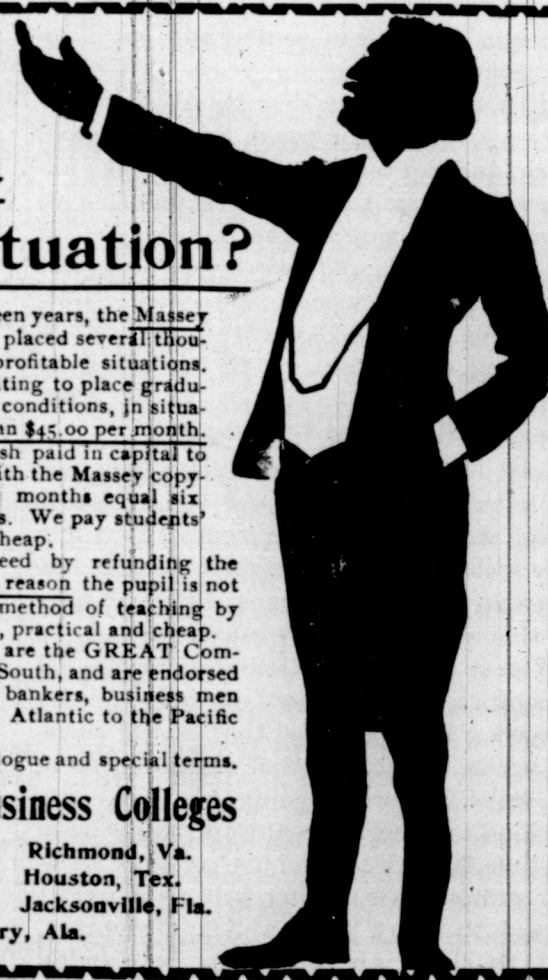
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The International Sunday School Convention.

In many respects the International Sunday School Convention, just held in Denver, Colorado, was a wonderful gathering. It was composed of representatives from 44 States and several Territories; provinces of Canada, and from over the sea. There were delegates from 25 different denominations; but all intent only upon the one great idea—the conversion of the children to Christ.

The discussions were wholly unsectarian; the object being to get at and draw out the best methods of Sunday School work, and to remove hindrances from the way. Love was practically the watchword; unity the manifestation and the Bible the foundation. If there was a minority in favor of leaving out the temperance lessons, it was too small to be heard, and it was quite evident that abstinence from the use of tobacco was a ruling sentiment. No quarter is to be shown the saloon.

The singing was under the direction of Excell, who drew out the vocal powers of the congregation. Everybody seemed to be able to read music, and delegates were each given one prepared by Excell for the purpose. There were about 2,000 persons present, and the injunction of the Psalmist was well nigh fully illustrated: "Let the people praise thee, O God; let all the people praise thee." It was simply grand and enthusiastic; yet many of the songs were new.

A lively discussion sprang up

on the proposition to prepare a special lesson for the Primary Grade more simple than that now used, though not to supplant that. It was finally agreed to try the experiment without the imprint of the International Convention. Many were in favor of a more advanced or Normal Grade. Both are needed. Our best talent is needed in both directions: the first to lay the foundation, the second to prepare teachers. Possibly the Scripture Texts will be left out in future lessons, forcing the use of the Bible.

As a denomination we will lose ground unless more attention is paid to instructing the young. Let it be borne in mind that at best scarcely more than half an hour is devoted to them in Sunday Schools, while many schools do not meet every Lord's Day. What about the churches that have no such schools? On the other hand the young people are under secular and worldly influence and instruction not less than five days in the week and nearly six hours a day.

Progress is the order of the day. To stand still is to be over-run. We must move on or be left. The sooner our churches realize this the better. Our strength in the country will soon be neutralized by other influences, or the young will come to the cities and be absorbed. Year by year we witness this, and we ought to know it is largely owing to the fact that Bible doctrine is not carefully and persistently taught at home and in our schools.

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THE B. Y. P. U.

W. D. PRICE, EDITOR.

Bible Readers' Course.

Monday 21. Proverbs 10:1-11:1. Fear of Jehovah prolongs life.
 Tuesday 22. Proverbs 11:1-12:1. A man of understanding holdeth fast the law of retribution.
 Wednesday 23. Proverbs 12:1-13:1. The liberal soul shall be made free.
 Thursday 24. Proverbs 12:1-13:1. The fixed law of retribution.
 Friday 25. Proverbs 12:1-13:1. The tongue of the wise is health.
 Saturday 26. Proverbs 13:1-14:1. The soul of the diligent shall be made rich.
 Sunday 27. Conquest Meeting. Student Volunteer Movement.
 Alternate Topic: The Book of the Life. Psalm 1:1-3; Acts 20:32-35.
 S. S. Lesson: Worshipping the Lord. Cal. Exodus 32:1-6, 30-35.

For the first time in our history, the Young Men's Work received full discussion before the Water Valley Convention. Of course, for years, some of the younger members of the Convention, printed minutes and all that; but the Water Valley Convention was given a full discussion, which was participated in by those who knew something about the work, and discussed unanimously and heartily. Some who voted for it, have never had a B. Y. P. U. in their churches; but, as presented, at Water Valley, and everywhere else in the wide world, by those who have the slightest acquaintance with it, they are in favor of it. There were some even at Water Valley who could not stay in the house while the discussion was on. It was that way with the Sunday School, was fighting its way into the churches, and that way when the work among the women began. The work for and by and of the young people is not meeting with the same like the obstruction that these other arms of power in the churches had to meet. The reason is at hand, for this reason. The work of the B. Y. P. U. goes right down to the bottom in the Bible Study Course, and also in the Baptist history and mission studies. Baptist doctrine and the results of the doctrine are taught as now, and the work has to run the risk of running upon a snag that was not looking for until it ran through him.

Let the work in all our Union take on new life right away. The Bible Readers' Course takes us back into the Old Testament again, after spending a year in the New Testament. We ought to be ready to take up these readings with new zeal and profit, as the New Testament throws light back on the Old as well as the Old throws its light forward on the New. If you are wanting information of any kind, write a short letter to The Baptist Union, 324 Dearborn Street, Chicago, and your wishes will

tendence, who registered their names with the reception committee. It was a meeting of great earnestness and intense spiritual power. The leaders of the denomination were out in force and those who will be leaders in a few more years were there also. There was no debt to pay off, nor anything of the kind, so it was more of an old fashioned revival, where thousands of people talked, sang, prayed and worshipped the Lord. It seems to have impressed the mighty east, as no other convention ever has, and great enthusiasm was kindled which promises to light up many an old lifeless church, as well as fan the flames of those already burning very brilliantly. Rev. Walter Cally, pastor of the Tabernacle Baptist Church, Boston, was elected corresponding secretary, filling the place made vacant by the resignation of the magnificent Chivers one year ago. He is regarded as a "worthy successor" to his gifted predecessor, bringing to the work "a big heart, a strong hand, a steady mind and a big body." We extend cordial greetings from Mississippi, hoping to have the honor of his presence with us in our B. Y. P. U. Convention which meets at Oxford November 12, 13 and 14.

Let the work in all our Union take on new life right away. The Bible Readers' Course takes us back into the Old Testament again, after spending a year in the New Testament. We ought to be ready to take up these readings with new zeal and profit, as the New Testament throws light back on the Old as well as the Old throws its light forward on the New. If you are wanting information of any kind, write a short letter to The Baptist Union, 324 Dearborn Street, Chicago, and your wishes will



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be more than supplied. Dr. Z. Grennell will write the Sacred Literature Course this year and the prospectus gives us a dip into things great and grand—things old and young, ought to know about, and know now—that is, of course, if you want to be worth anything to the churches and want them to be worth something to you.

On July 3d, the Crescent Hotel, at Eureka Springs, opens as an all-year-round resort, under the management of the Frisco System. Extensive renovations and improvements have been effected which will make the Crescent Hotel the equal of any hostelry to be found in the Southwest.

Q. & C. EXCURSIONS

BLACK MOUNTAIN, N. C.
 Christian Workers' Assembly and Bible Conference, Montreat, N. C., July 20th, August 10-24, 1902. One and one-third fare for the round trip. Tickets on sale July 18th, 19th and 20th, return limit August 26th, 1902.

BILOXI, MISS.
 Annual Conference, Tri-State Epworth League, Camp Grounds, Miss. July 23d to August 3d, 1902. One fare for the round trip. Tickets on sale July 20th to August 2nd. Return limit August 31st, 1902.

MONTAGLE, TENN.
 Montagle Assembly, Bible School, July 3d to August 15th, 1902. One fare \$12.80 for round trip. Tickets on sale July 23d, 24th and 25th, 1902. Return limit August 30th.

MONTAGLE, TENN.
 Montagle Sunday School Institute, August 11-23, 1902. One fare (\$12.80 from Jackson) for the round trip. Tickets on sale August 8th, 9th, 10th and 11th. Return limit August 25th, 1902.

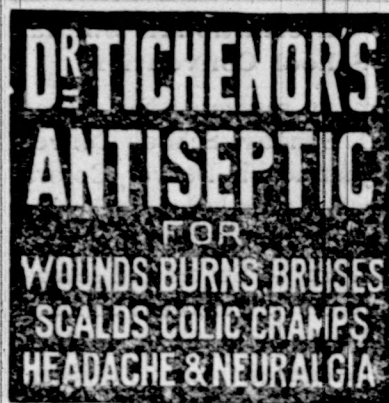
ASHVILLE, N. C.
 Society of American Florists and Ornamental Horticulturists, Asheville, August 10-22, 1902. One fare for round trip. Tickets on sale August 17th, 18th and 19th. Return limit August 25th.

ATLANTA, GA.
 Negro Young People's Christian and Educational Congress, Atlanta, August 11, 1902. One fare plus \$1.50 for Jackson, making rate \$14.00 from Jackson. Tickets on sale August 2nd, 3rd and 4th, 15 days from date of sale.

COLORADO AND UTAH POINTS.
 Round trip tickets to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake City, at very low rates, are on sale daily. Return limit October 31st. For full particulars, call on, or address Ticket Agent, A. & V. Ry., Jackson, Miss.

The Q. & C. has on sale, daily, round trip tickets to all summer resorts in the North and East, at very low rates. All tickets limited to October 31st for return. For full information, address, J. H. LITTLE, Ticket Agent A. & V. Ry., Jackson, Miss.

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BROOKLYN, N. Y., Feb. 25, 1885.
 The box of Dr. Tichenor's Antiseptic received—many thanks. I can truly and honestly say it is the best remedy for its claims that I ever used.

GEORGE ROBERT CAIRNS,
 Baptist Evangelist.

MILNER, GA., Sept. 15, 1898.
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 Pastor M. E. Church.

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Deaths.

Anderson.

Friday, July 11th, at 6 o'clock p. m., Bro. John Anderson was instantly killed by lightning near Huron, Amite county, Miss. He was 36 years old and leaves a wife and six children, besides a father and several brothers and sisters.

He was a member of New Hope Baptist Church and had lately manifested considerable interest in religious work.

The occurrence is a very sad one and much sympathy is felt for his family. May the Lord be merciful to them.

T. C. S.

Sara Belle Johnson.

The precious little one was lent to Dr. Sydney W. Johnson and his noble young wife Mrs. Mattie Haralson Johnson for just three months; then our wise Father above saw proper to transplant her to a happier clime. As the little white form dressed in purest white lay encased in a pure white coffin it was as if to remind one of perfect purity and will remain in the memory forever. Thank God for the beautiful little life of three short months, and may He heal the hearts that are crushed.

In sympathy,

W. T. LOWREY.

Clinton, Miss., July 18, 1902.

Davis.

Miss Eunah E. Davis departed this life on the 16th inst. She was born January 7th, 1884. While life was in its spring-time the spoiler came and all her promise fair has sought the grave to sleep until the resurrection morn. She was 18 years, 7 months and 10 days old. She was baptized into the fellowship of Central Baptist Church by that veteran of the cross, Rev. T. E. H. Robinson. Her profession of faith was indeed a bright one and she ever lived as a true exemplar of its power and joy. The writer did the preaching in the meeting in which she gave herself to Christ. May the sustaining grace of the Beloved comfort the bereaved ones while they wade the bitter waters. Remember your loved one will suffer no more pain or sorrow but will live in the realms of peace and joy forevermore.

He doeth all things well and for our good, while we cannot always see the wisdom of His providences. Lean upon the everlasting arms and you shall yet praise Him for the help of His countenance.

Undisturbed he slumbers till the redeemed shall meet around the great white throne.

Your friend,

J. L. FINLEY.

Collins, July 18, 1902.

Ellzey.

Rev. S. J. Ellzey was born in Pike county, Miss., July 26th, 1867, and departed this life July 8th, 1902, at Anding, Miss. At the age of fifteen he joined a Baptist church and became a useful member of the same. He had early impressions to preach, but for some time warded them off. Was educated at Houstap, Miss., before marriage, and after marriage pursued some post-graduate studies there and then went to the Seminary at Louisville, Ky., for nearly two years. He was married in the month of February, 1894, to Miss Mary Adelaide Pittman, of near Pontotoc, Miss., who was subsequently

with him in his studies at Houston and the Seminary, and in his labors as pastor at Concord, Yazoo county, and adjacent churches for three years and a half. He was ordained to the gospel ministry in July, 1895. He served Concord three years of the three and a half years he was at Anding, and also the following churches parts of this time: Hebron, Ogden, Rocky Springs, Anding (new church) and Edwards—all of which he served most acceptably and to the great glory of God. He was possessed of great faith in the Master and courage for the Master. His devotion was most admirable—devotion to his work and his friends, of whom he had many. Children of God loved him as a dear brother, the unsaved had for him the highest regard, and those in the cause of evil, against whom he stood for righteousness' sake, held for him a lofty admiration. He was full of faith and the Holy Ghost, and he lived his life for others. He followed his Master.

In his labors he built at Anding a preacher's home and a splendid church building; at Ogden he removed the old house and built a new one and had just raised more than one hundred dollars for repairs at Edwards.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Only when time is done will his noble life be over, for, though dead, he yet speaks. To the faithful wife, devoted parents, brothers and sisters we would say: Emulate his faith and works to the journey's end, for then you will cross over the river and clasp his hand on a fairer shore and, with him, sing as angels cannot sing, the song of redeeming love. May the Lord sustain one and all while the clouds lower.

J. E. PHILLIPS.

Married.

Beard-Noland.

Married at the residence of Mr. and Mrs. Earton, Columbus, Miss., July 16th, 1902, by Rev. A. J. Miller, Mr. John H. Beard and Miss Stella Noland.

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ABLE PAMPHLETEER.

Mr. F. R. Carlross, of Jackson, Miss., No. at Montegale.

Among the prominent men at Montegale for the summer is Mr. F. R. Carlross of Jackson, Miss., the author of several very able pamphlets. Among these is one on "Southern Prosperity," which is one of the most complete and concise statements of the growth and standing of the industrial South ever written. Another, "A Plan for the Veterans' Home," is a very strong argument for the care of the old soldiers and breathes an intense patriotic spirit.—Nashville Banner.

This booklet can be had by ordering from F. R. Carlross, at Montegale, until September 1st, and afterwards at Jackson, Miss.

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OUR CATALOGS NEWS
 OF RED SEAL SHOES

WOMAN'S WORK.

Woman's Central Committee.

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

Woman's Missionary Union Meeting at Water Valley.

"O love the Lord and ye his saints, for the Lord preserveth the faithful." Many of us through His kind Providence have been permitted to assemble together in the 23rd annual session of the Woman's Missionary Union. This meeting was held in the Cumberland Presbyterian Church July 12th, 4 p. m.

The meeting was called to order by the President, Mrs. Emma Hackett, of Meridian. Devotional exercises conducted by Mrs. J. L. Johnson, of Clinton. Sister Johnson's presence was a benediction to our meeting, she was the first President we ever had. Thus we had the "Alpha and Omega" of the Central Committee. "Sow thy seed in the morning and in the evening withhold not thine hands."

The address of welcome by Mrs. Markett of Water Valley touched our hearts and we were made to feel at home with friends. The response by Mrs. Hobbs of Brookhaven was read by Mrs. Burr of Greenwood. Mrs. Hobbs is well known to you all as a writer. Suffice to say it was deeply spiritual. The annual address by the President was an inspiration to all. Then came the Secretary's report, which was the most important of all, as it showed the work of the year. 1,223 letters had been written by the Secretary. Money reported \$9,248. The report was not as large as it was last year, but there was more contributed to missions and less to Home uses.

We sympathize with our faithful Mrs. Woods in her sad bereavement. May these bereavements work out for her a far more exceeding and eternal weight of glory.

The report on the Sunbeam work by Mrs. Branch was read by Mrs. Stinnis of N. Comb. Lack of space and time forbid a detailed account of these reports, but they will be printed in full in the minutes and distributed to every society.

Frank W. Flood

The above signature is on the wrapper of every bottle of the genuine OW'S PINK MIXTURE—the baby's friend from birth until he has his teeth. All druggists.

SATURDAY.

Devotional exercises conducted by Mrs. R. L. Bunyard of Como. Sister Bunyard is a new vice-President and has entered into the work with earnestness.

The Building and Loan Fund was discussed by Mrs. Hackett and Mrs. Woods. \$108.00 was pledged for the different societies for this work, to be paid by the 1st of May.

A paper on Missionary Publication was read by Mrs. Granbery of Hazlehurst. THE BAPTIST, Foreign Mission Journal, Home Field and literature sent out by the Central Committee, are recommended. A paper was read by Mrs. Aven of Clinton.

"How can we best procure good reports from societies?" This is one of the hardest questions that has ever confronted us. Sister Aven said some fine things but said she couldn't answer the question. I think she gave an appropriate answer when she quoted that passage of Scripture "Rise up, ye women that are at ease; hear my voice ye careless daughters?" During the year a well known and honored worker, the strong, aggressive, enthusiastic leader for so many years, Mrs. Adelia Hillman was called to lay down the burdens of life. We recall the beautiful message. "Blessed are the dead that die in the Lord for they rest from their labors and their works do follow them." What shall I say about Water Valley? "Words fitly spoken are like apples of gold." Few there are which would express my appreciation of the kindness of these noble people. Suffice to say that Water Valley is the home of the "Orphanage Jennings."

My home was with Mrs. C. E. Dunn, second door from the Baptist Church.

A TEXAS WONDER. Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This. Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly,

W. H. BRUTON, Pastor Baptist Church, Ripley, Tenn.

DEAR MADAM: Please Read My Free Offer



I send free of charge to every sufferer this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself. You Can Cure Yourself at Home Without the Aid of a Physician. It costs nothing to try this remedy once, and if you desire to continue to use it, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old. If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope. Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use. Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures a trouble peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to Mrs. M. Summers, Notre Dame, Ind., for her free offer. Write to Mrs. M. Summers, Notre Dame, Ind., for her free offer.

MRS. M. SUMMERS, BOX 232, NOTRE DAME, IND., U. S. A.

tist Church. Could anyone have been more pleasantly situated? Her surly was placed at our disposal. A visit to the Methodist Orphans Home was very much enjoyed.

My room-mate was Mrs. Causey, of McComb; we had never met before. She could out-talk me, but I was a good listener, you know a good talker always appreciates that. Hope to meet you again, Sister Causey.

Dear Sisters, this article is merely an outline of the work that was done at our meeting. I had hoped that this part of the work would be assigned to some one else. I feel that I haven't done justice to it. I do hope several others will write about it. It seems to me we are underestimating the printed page assigned us in THE BAPTIST. Are

our women whom God has endowed with ability to write, using their pens for His honor and glory. This is a glorious work we are engaged in, a work God loves to honor. Let me urge the necessity of reconsecrating ourselves to this holy mission. We are more closely studied than the message we bring. The eyes of the world are looking on us. "Consistency, thou art a jewel."

Christ's work is best known by the character of His workers. We need more prayer, to be led by the Holy Spirit. Then shall we indeed be able to testify with power, "both in Jerusalem and in all Judea and in Samaria and unto the utmost parts of the earth."

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TEMPERANCE.

BY W. H. PATTON.

Women as Gamblers.

THEY HAVE GONE DAFT ON WHIST PLAYING.

It is not in educational matters alone that women are now trespassing on privileges that men hitherto regarded as belonging exclusively to men, says the Chicago Chronicle.

They are encroaching on the weaknesses, not to say vices, of the other sex. Cigarette-smoking is not the only tendency to which they are prone, for gambling in its various forms has already become a fascination to women.

The smart set is not only not averse to these debasing forms of amusements, but the members of it have done their share towards making them popular and fashionable.

Betting at horse races is by no means confined to men or to women of the lower strata of society. The exclusive set finds delightful excitement in it, and gains or losses only increase the feverish desire to still further risks.

The greatest craze for gambling at the present time is in whist-playing, bridge is said to be the curse of modern society. Women who by nature are not disposed to extravagance are ready to take small or large chances if by so doing the interest in the game is increased.

Card-playing with the gambling element left out has become stale, and it is found necessary to have at least some small stake to make the game worth playing.

Not infrequently women are drawn into gambling against their will. As guests there are times when they can hardly refuse to take part in the play proposed. A refusal based on principal would at once reflect on the character of the host and the other guests.

A self-righteous spirit is intolerable in company, and the "holier than thou" person should always remain at home. So what are women to do?

Are they to yield to the prevailing custom or are they to unite and in some way face the evil and oppose it?

If so what substitute can they offer for this intoxicating pleasure which sooner or later is sure to debase.

In England the case is even worse than in America. English women in high position—those

who set the pace for others—not infrequently find themselves seriously embarrassed over great losses incurred in the social gambling tables.

The financial loss, however, is not the most serious result. The worst effect is that it leaves one unable to enjoy the less stimulating but more rational forms of enjoyment.

Should American women give themselves up to gambling as English women are doing, the effect upon them would be far more disastrous because of the more sensitive organization of American women. Life in America is stimulating enough at best without any artificial excitement to increase the evil.

For physical as well as moral and financial reason American women cannot afford to gamble.—Clarion-Ledger.

Prohibition.

Who needs it? The drunkard needs it, he has the drink habit formed on him and he needs the temptation removed from him. Who needs it? The wife of the

drunkard, her husband spends his earnings in the saloon, he is cruel to her when in his cups. Who needs it? The children of the drunkard. The saloon swindles them out of the necessities and comforts of life, out of their education and caused them to be cruelly treated.

Who needs it? The young man needs it, he needs to have the temptation taken away and given an even chance to grow up to be a sober man. Who needs it? The young womanhood needs it, that they may have sober, industrious young men to select their life companions from. Who needs it? The business man needs it, from the sinful waste of the liquor traffic. The Government needs it from the peril of saloon rule.

In Minneapolis the 330 saloons are limited to one-twelfth of the city. In the eleven-twelfths where there are no saloons twenty-eight policemen are found sufficient for patrol duty. In the one-twelfth where the saloons are, 147 policemen are required. Do we need better proof that saloons increase our taxes?

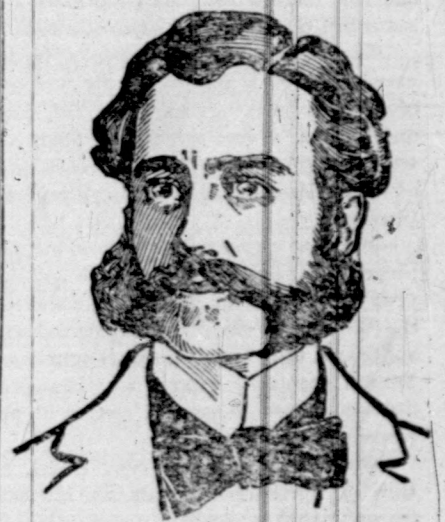
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THE REMEDY IS FREE TO ALL WHO SEND NAME AND ADDRESS.

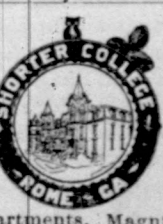
After years of patient study, and delving into the dusty record of the past, as well as following modern experiments in the realms of medical science, Dr. James W. Kidd, 43 Baltes building, Fort Wayne, Ind., makes the startling announcement that he has surely discovered



DR. JAMES WILLIAM KIDD.

ered the elixir of life. That he is able, with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim, and the remarkable cures that he is daily effecting seem to bear him out very strongly. His theory which he advances is one of reason, and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free to anyone who is a sufferer, in sufficient quantities to convince of his ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, back-aches, nervousness, fevers, consumption, coughs, colds, asthma, catarrh, bronchitis and all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is marvelous.

Partial paralysis, locomotor ataxia, dropsy, gout, scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation, and a state of perfect health is produced at once. To the doctor, all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy today. It is free to every sufferer. State what you want to be cured of, and the sure remedy for it will be sent you free by return mail.



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A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. REV. C. C. DAVIS, Elder M. E. Church South, No. 28 Tatnall St., Atlanta, Ga.

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If you want to be cured of Dyspepsia all you have to do is to write us about it. MOON'S DYSPEPSIA CURE has no equal. It arouses a Torpid Liver, acts gently on the Kidneys, purifies the blood, instantly relieves Sick Headache. It is in a liquid form, thereby preventing evaporation of the most essential ingredients. Do you want to be cured? If so, write us.

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FRANK H. GRIFFITH, Trav. Pass. Agent, Memphis, Tenn.

Personal.

—Rev. E. E. Bomar, of Jackson, preached in the First Baptist Church, Jackson, on the evening of 18th inst.

—On Tuesday, July 1st, the Southern Negro Congress met in Galveston, Texas. Rev. E. B. Topp, a Baptist minister from Jackson, was unanimously elected president.

—The Smyrna Church, Rev. M. Cook pastor, has just closed a good meeting. Twelve accessions, eleven by baptism and one by letter. Rev. J. B. Cook assisted the pastor.

—Rev. John Spurgeon, pastor of Rev. Charles H. and Rev. James Spurgeon, died in London on June 14, 1902, at the age of ninety-one. He was a staunch Congregationalist to the last.

—Rev. G. B. Butler is always in demand in revival meetings. He has recently held meetings at New York, La., and Leland. These were handsomely attended and greatly blessed. He is now at New Providence assisting Rev. E. Gardner.

—We have a great deal of good matter prepared for our columns, which will appear just as soon as we can get room for it. We have thought it best to give large space to our late Convention matter. We feel sure that even those whose productions must be carried over will approve our course.

—On July 3d, the Crescent Hotel, at Eureka Springs, opens as a full-year-round resort, under the management of the Frisco System. Extensive renovations and improvements have been effected which will make the Crescent Hotel the equal of any hostelry to be found in the Southwest.

—The appointment by the Convention Board of Prof. Landrum P. Leavell, as Sunday School Field-man, is a fortunate arrangement; and judging from the many letters received, the appointment gives very general satisfaction. Sunday School circles throughout the state let every pastor and Sunday School worker fall into line and lend the closest co-operation to the Field-man.

—Pastor Chas. A. Loveless has recently closed a fine meeting, which he was assisted by Rev. J. R. Nix and Prof. J. A. Bell, the former preaching and the latter singing. Prof. Bell is proving himself to be very efficient help in singing the gospel. There were ten baptisms, nine by baptism and one by letter. Bro. Loveless will leave Mississippi September 1st, to accept the pastorate at Kerens, Texas. We regret to lose Bro. Loveless.

—Bro. F. R. Carlross is staying at Mississippi Teachers Home, which is managed by Miss Jennie King, of Mississippi. This accomplished young man is yet a pupil of the I. I. & C. for young ladies located at Columbus, Miss., and any teachers visiting Monticello will find good accommodations and splendid service at this well kept Home.

—The murderers of Engineer Wray expiated their crimes on the gallows in the city of Greenville on the 22d inst. at 11:30 a. m. Not a stone was left unturned for their temporal salvation. Relatives and friends in large numbers, including a sister, a brother and a brother-in-law of Mr. Cocke be-eige, the Governor for weeks, for executive clemency. He was put under tremendous strain for four hours on Monday, the preceding day of execution, hearing the arguments and pleas for Mr. Cocke. After hearing all, the Governor's sentence of the court must stand, the murderers must hang.

—Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-two applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

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Round trip tickets to Colorado and Utah points on sale via Queen & Crescent Route at extremely low rates on certain dates during the months of July, August and September, limited until October 31, 1902.

FAST TRAIN SERVICE.

The following telegram from the General Passenger Agent of the Big Four Route to the General Passenger Agent of the Queen & Crescent Route tells its own story, viz.:

(Dated) Cincinnati, O., June 13, 1902. To Mr. Geo. H. Smith, G. P. A., Queen & Crescent Route, New Orleans, La.

Twentieth Century Limited via Big Four, Lake Shore and New York Central will leave Cincinnati 2:00 p. m. daily, arriving at Cleveland 7:40 p. m., Buffalo 11:30 p. m., New York 9:30 a. m., making run in eighteen and one-half hours. Excess fare \$4.00, but it will be worth it. Dining car service all the way through.

(Signed) W. J. LYNCH.

This means that passengers from the line of the Queen & Crescent Route can arrive in Cincinnati at 8:15 a. m., do nearly a day's business, leave Cincinnati at 2:00 p. m. and riding on a magnificent fast train reach the cities of Cleveland and Buffalo the same evening and New York etc., the following morning.

A similar fast train service carrying excess fare charge of \$4.00 from Cincinnati has been inaugurated by the Pennsylvania Railroad, leaving Cincinnati at 2:45 p. m. and arriving at New York at 9:00 a. m. the following morning. This train passes through Pittsburgh, Harrisburg and Philadelphia, and offers the travelers to that section the same high grade facilities as are offered by the Big Four through Buffalo.

For particulars, call upon or address nearest Queen & Crescent Ticket Agent, or

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SPECTACLES.

Brethren and sisters, I will give you a \$3 gold pair of spectacles to do some introducing. Send 80 cents to pay postage. The postage will be returned.

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The IRON MOUNTAIN ROUTE will sell round trip tickets to points in Arkansas, all points in Texas, Oklahoma and Indian Territory, at one fare plus \$2.00 for the round trip. Tickets will be on sale June 3, 17, July 1, 15, August 5, 19, September 2, 16, and October 7 and 21. Tickets will admit of stop-overs at pleasure on the going trip, 15 days, and be good three weeks to return.

The Iron Mountain has free reclining chair cars through to Texas without change.

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